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WEEKLY REVIEW.

—Many of our readers who have become interested in the Home Mission to the Santhals, through the visits of Mr. Boerresen to Bombay, will be glad to see the statements in our Epitome of the success now attending the work of that Mission.

—The November meteors, according to the report of the *Bombay Catholic Examiner*, were a week behind time this year, having been seen on the night of the 20th, at 9-30 P.M.

"Happening to notice one brilliant specimen, we stopped to gaze upon the quarter of the heavens before us, towards the west, and in three minutes or so had counted forty of these silvery sparks from the anvil, starting forth from the lighted canopy overhead and rushing with all speed, but with ever-increasing light, sometimes with a long streak, till they were lost in the western horizon. The same we observed when looking to the south, and, still more vividly, to the east. In each quarter the spark seemed to come from overhead, and from no very great height, always making for the nearest point of the horizon."

How is it we never hear from our Observatory regarding these phenomena?

—*Mention is made of a statue of Livingstone*, ordered from America, representing him with the Bible in his right hand and a revolver in his belt, and it is suggested that a similar statue might be ordered for Bombay. We do not admire the connection of the revolver and the Bible, nor do we think that Livingstone is rightly characterized by such a connection. We have never seen anything in Livingstone's accounts of his own travels that conveys the idea that it is as an evangelist that he is itinerating in Africa; he hopes and believes that his travels will eventually be made the means of facilitating the entrance of the Gospel into the heart of Africa, and it is rather as a traveller engaged in pioneering a way for missionaries that he is spending these years in that *terra incognita*. We believe that no one would object more strongly than Livingstone himself to such a representation. At all events we must protest against the association of the revolver with the Bible.

—The Rev. Capel Molyneux, one of the most respected and influential ministers of the Church of England, is unable longer to remain conscientiously in her ministry, in consequence of the position in which the Bennett judgment has placed her. His engagements require him to remain till the end of the year, when he will secede.

—We have received a letter from J. G. which is altogether too long for our columns. It is too or three times as long as the article which it undertakes to reply to.

—We have received another letter on a controverted subject, which we hope to notice next week.

—The Thiers Government is passing through a severe struggle. The Monarchists are doing their best to block the way, but we trust they will not succeed. It is rather ominous however that there should be such large minorities in the National Assembly.

—Mr. Michael De Ga has been arrested on suspicion of having been concerned in the murder of his relatives.

—We share in the regret generally expressed for the death of Dr. Elmslie, the able and devoted medical missionary, who has been so many years endeavouring to gain a footing in Cashmere. He was connected with the Church Missionary Society. His memory will be cherished and his premature death deplored by all that knew him.

—A *puradeshi* was yesterday fined Rs. 25 and Rs. 10 to be given to the prosecutor for an assault upon Mr. James Canaren, a Native Christian who had been present at the open-air preaching at Tardeo on Thursday, and who was quietly talking to another when he was set upon by a number of men and beaten till his coat was sprinkled with blood. The prisoner was caught in the act by a passer-by. Mr. Canaren wished the Rs. 10 to be put into the poor-box. The men engaged in this assault are supposed to have been hired by others. Stones were also thrown at the windows of a house where a number of Christians were assembled for prayer.

—We are happy to mention the arrival of Rev. Messrs. Norton and Fox for the Methodist mission in Western India. They arrived by the Str. *Rinaldo*, on the 1st inst. These brethren have come out in response to the call of the Rev. Mr. Taylor, under the sanction of the Methodist Episcopal Board, but unsustained by that or any other Missionary Board, trusting that the Lord of the harvest will sustain the labourers whom he summons to his vineyard. Mr. Fox proceeds to Poona to take charge of the work there. There are now six missionaries devoted to the work which Mr. Taylor has been carrying on here during the present year, viz: Messrs. Taylor, Robbins, Norton, Fox, Shaw (late of the Army Scripture Readers' Society) and Bowen. The increase of agency leaves a number free to give themselves to the work of preaching to the Natives, and for the last week or two there has been daily preaching in the vernaculars in the open air. The writer has been preaching for 24 years in the vernacular in the open air in Bombay; but it is a new thing to preach with a body of Christians, ladies and gentlemen, European and Native, giving the moral force of their presence and prayers, uniting occasionally in singing, ready to bear their personal testimony to the value of a true faith in Christ. It is not easy to overrate the importance of this kind of demonstration. Many of the Natives have the idea that the majority of Europeans would scorn to identify themselves with the missionary, and that he has not their sympathy in the work of preaching the gospel to the people of this country. They are much impressed by the evidence now furnished that there are many who profess to know Christ as their personal Saviour, and under the influence of their faith in Him have a sincere desire to welcome them, the people of this country, as brethren and sisters in Christ. The audiences generally listen with interest and respect; though it sometimes happens that there are some present of the 'baser sort' mentioned in the Acts, who delight in jeering and derisory shouting, and sometimes proceed to violence. This only helps to test the faith of those engaged in this work. The open-air preachings are followed by a prayer-meeting, in-doors, to which all disposed are invited.

—The *Indian Statesman* devotes two columns to the eulogy of Mr. Crawford, our late Municipal Commissioner. Our contemporary is dissatisfied with our paragraph. He distinguishes between the private faults and the public life of a man. *Quære*, does the course pursued by a gentleman towards a message-boy at his own door, come under the former or the latter category? If a man has a temper that leads him to give a blow to one who thwarts him, does this affect his public character? Mr. Crawford did not do so; but if the private faults of a man have nothing to do with his public character, we see not why our contemporary should be so much distressed at the mistake made in imputing this thing to him. In our opinion the position of the *Statesman* is utterly untenable. It is required of a steward that he be found faithful; and when we find that a man is flagrantly unfaithful with regard to some of the most sacred relations of life, that he thinks little of invading the sanctities of married life, of abusing the confidence of a friend, of parading everywhere, in the eyes of Natives and Europeans, the evidences of what should have been his shame, of exposing to an unmerited stigma one of the highest officers of the Government that he professed to be serving, we regret exceedingly that our contemporary should be unable to see that the whole character of the man is tainted and his reliability in all offices of trust affected. It is a private fault, we suppose, when a man gets into debt on account of his personal expenditure, or because he chooses to lavish money on some who are connected with him, but Government have frequently decided that this was a disqualification for public offices. The distinction made by our contemporary is one that seems to us logically indefensible, and likely to lead to demoralization in the official world. It will be a sad day when it comes to be generally thought that a man for whom good men can have no respect, is fitted for the highest and most responsible civic offices.

Speaking of the relation between missionaries and converts, the *Lucknow Witness* calls attention to an element of difficulty in the pecuniary bond that so often exists between them.

"We think we do not mistake when we point out a very ancient root of evil which works the greater part of the mischief in this connection. It is *money*. Four-fifths of the chafing and mistrust which exist may be traced up to this source. The missionary is a paymaster, and he naturally inherits a paymaster's troubles. The Native Christians are not all dependent on him for their salaries, but nearly all the Native preachers are, and they inevitably affect the entire Native Christian community. All these differences do not spring directly from this cause, but most of them can be traced to it. Take away this financial dependence, and at once the parties are placed on an entirely new footing. The missionary can no longer be charged with tyranny, and the convert is for ever freed from the accusation of covetousness. The question of rights assumes a new phase altogether. The Native preacher is bound to his missionary—if bound at all—as Timothy was to Paul, as a son in the Gospel, not as an employee in the Missionary Society. The monetary bond is a false one, a treacherous one, and must almost inevitably result in mischief. There is a better bond than this. When men are truly converted to God, there is a spiritual instinct implanted in their hearts which attaches them to those who are the agents under God in their conversion. There may be exceptions to this remark, but the rule is very nearly universal in its application. Just as a little child by a natural instinct loves and follows its parents, so by a spiritual instinct Christians are led to put themselves under the spiritual oversight of those who can stand in the right relation to them as fathers in the Gospel. If the Holy Ghost does not lead Native converts to gather around the missionary, it is better that he have no connection with them. If they are *his* they will follow him, and if not, he should not try to exercise authority over them.

"The bane of missionary work in India is that it inevitably models itself after the service of Government. It has its grades of promotion, its pensions, its transfers, and its various rules, and once a man is in he sees that a premium is paid to discontent. Chafing must inevitably result from such a state of things, and between employers and employed a natural, but very lamentable, alienation of spirit must arise. As long as Native preachers draw salaries from foreign funds, so long will the foreign missionary treat him not only as a subordinate, but often—unconsciously—as an inferior."

This element of difficulty is one that many have long been conscious of. Two or three years ago we called attention to some papers published in Calcutta, pointing out the formidable character of this evil and the necessity of excising it no matter at what cost. The system was to be utterly abandoned; there were to be no more Native helpers, catechists, evangelists paid with Mission money. The abandonment of the system will be far from easy, especially as it is not all likely that all missionary Societies will agree upon such a course, and the abandonment by some will only enable the other or others to absorb all these agents. There are other difficulties. In order that the Native church may assume the support of its own pastors and evangelists it will be necessary that they should consent to live on much smaller salaries than they are now receiving; and there will be generated a good deal of discontent, unless missionaries themselves adopt a much humbler way of living and renounce the greater part of their present salaries. If the Native Christian body are to be brought to see this matter as we wish them to, we must set them a very thorough example. We confess that, turn the matter over as we may, and view it in whatever light we may, we can find no other solution of the difficulty than this. As our contemporary has intimated, the system of paying Native Christian agents with Mission money, so far from inducing in the latter a feeling of content, has tended to foster a contrary spirit; discontent because their salaries do not more nearly approach to those of the missionaries themselves. The system is detestable, and yet we confess that we see no other way of getting satisfactorily rid of it than by carrying the self-sustaining principle clean through. We have now an opportunity in Bombay of finding out how much a Mission carried on upon such a principle is fitted to accomplish; as there is here now a Mission unsupported by foreign Societies, with six self-sustaining missionaries, that is to say, unsalaried men content to live in a humble way, looking to God by faith for the means of subsistence and asking nothing from any man. Some of these are able to pay their own expenses; but we are quite sure that not one of them will lack anything. Their success will not of course hinge upon this alone. There are other essentials of success. There must be wisdom from on high; the renunciation of self in its more subtle forms; knowledge of the ways of the Spirit; thorough acquaintance with the Gospel; ardent love for the souls of men; skill in presenting the truth; patience; and a full faith in the power and readiness of the Saviour to work with them. It would be much if all these were found in combination, but we have no doubt that the great Head of the church is most ready to bless any hearty and wise effort to glorify him as an all-sufficient Saviour among the heathen, and will cheerfully give whatever may be needed, if we seek him aright. He is exalted to give gifts unto men. We would invite our readers to join with us in prayer for the blessing of God upon this work.

We regret not to have found time before to acknowledge receipt of "A Tract on Sacrifice" (Yajñasudhanidhi) by Rev. F. Kittel of the Basle Mission, Mangalore. This Tract is in English; perhaps however we are not justified in saying this, as Sanscrit is very profusely scattered over the pages. Here, for instance, is an extract:

"Further particulars regarding their religion in that period do not seem to exist in records of the world's history. Of their religion at a later time we know more, the Mahábhárata and Rámáyana reporting on it. We may however assume that their early religion (prathama dharma) practised in India did not change much. This is to a certain extent corroborated by the circumstance that they did not give up their abominable custom of eating raw flesh (kravis, kravya = Greek: kreas), and even raw human flesh (paurushea kravis), which is referred to in the Rig Veda as well as in the said Itihásas) (though I would call in question the truth of the charge of cannibalism, purushádatva). At the time of which the Itihásas speak, they had, for instance, an image of *Nikumbhilá*, called also Bhadrakáli, Durgá, Cámundá, Márí, etc., before which they danced and ate (sacrificed) human flesh (?). Not much later the Aryas in India, who meanwhile had taken also to idolatry, accepted that horrible goddess-worship, praising her as 'wolf-mouthed' (kokamukhá), 'delighting in spirituous liquor, flesh, and sacrificial victims,' (sídhumámsapasupriyá) (surámámsapriyá), and 'the goddess of spirituous liquor' (surádeví), and offering her also human beings. *Rudra* or S'iva too was a favourite deity of the non-Aryas, to whom and the attendants (gana) of whom they offered numbers of men, also their own children. The Gondas in Orissa continued human sacrifices nearly up to the present day. The Kodagas of our time, when offering a goat to Cámundá, show that they have given up the custom of offering men by saying: 'It is not a man, mother; it is a goat!'"

This tract has been prepared specially for publication in Canarese, and appears in an English dress that it may be available for translation into other languages. It contains an account of the sacrifices practised in India in ancient times, and many Sanscrit books have been consulted and studied with reference to their testimony on this subject. This is accompanied by an account of the Mosaic sacrifices. The writer brings abundant evidence from ancient Hindoo authorities to show that the following ideas were understood to be involved in the sacrifices offered:

1. Substitution.
2. Liberation from sin and death.
3. Heaven is obtained.

Here is an extract:

"The Aryas, in killing the sacrificial victim, *would*, as it were, *not kill the sinless (anága) animal, but their own sin.* This thought we find clearly expressed in their so-called hospitality-sacrifice (átithya-yajña). For this it was their custom to kill, in the way of offering, a cow for the guest, and regale him with its meat; in later times the guest was at liberty to have substituted for the cow another animal. The act was as follows: (The lord of the house) having taken the knife, says three times: 'The cow!' Then he (the guest) answers: '. . . I say to an intelligent person (like you): Do not slaughter the *sinless* cow, the inviolable! *My own sin and that of this* (lord of the house) *I kill.*'—Thus he speaks if he wants to kill (the cow); but if he wants to set (her) free (substituting another animal), he may say: 'My own sin and that of this man is killed (or removed, hanana, by the mere intention of sacrificing the cow)! Yes (om), set her free! She may eat grass!' etc.

"Some of *the utterings* the Aryas used *at an animal sacrifice* I may still mention. In bringing the animal they said, among other things: 'I bring thee that art pleasing to this (god);' in tying it to the sacrificial post: 'To whom the obeisance (is due), to him I tie (to the post) thee that art pleasing;' and in making offerings of it: 'Obeisance to thee (O Rudra)! Do not hurt me (henceforth)'! (At our time, when sacrificing to Durgá or Cámundá, they use to whisper into the animal's ear: 'We contemplate the tied animal, we meditate it the head of which is cut off; may that animal stimulate us!').

"Regarding *death* the ancient Aryas said, for instance: 'Mixed with death is, indeed, this world;' and:

> 'Which are the thousand and ten thousand ropes
> (Of thee), O death, for killing mortals,
> Them, by the power of the sacrifice,
> Them all we sacrifice away.'

"Now let me adduce some few sentences uttered by your ancestors which show that they wanted *to propitiate* (priyankarana, joshankarana) *their gods* by sacrifices: 'He who sacrifices, propitiates the gods.' 'For which deity they kill an animal, that deity one propitiates by this sacrificial essence (*i. e.* the omentum, vapá, p. 46); by this sacrificial essence this deity is propitiated (prita).'

> 'Become thou kind (sumanas), O Agni, by these praises!
> These viands with the love-songs take, O hero!
> Be pleased, angel, by the prayers!
>
> The hymn, the god-ascending, may for thee be sounded!
> Good-fortuned be, O Agni, this good-giver
> Who thee, by constant offerings and praises,
> Propitiates! Of his arduous life-time
> All days be good, this offering (also)!'"

This little book of 125 pages has been prepared with German thoroughness, and is well fitted to convey valuable instruction to Hindoos of the Brahminical order and to those who are under their influence. It closes with an account of the Lamb of God, slain from the foundation of the world, Jesus Christ the propitiation for the sins of mankind, with reference to whom sacrifices were originally instituted by God, and in whose death and resurrection may be found the true explanation of all that is mysterious in the subject. This is a valuable treatise.

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The Bombay Guardian.

SATURDAY, DECEMBER 7, 1872.

PROFESSOR SEELYE'S LECTURE.

THE address delivered on Tuesday evening by Professor Seelye was of the very highest order. A large audience of Europeans and Natives listened to it with absorbing interest. We regret very much that there was no reporter to take it down as it was spoken, and that we must rely upon our memory to give the barest outline of it.

Referring to his recent visit to Japan, Professor Seelye spoke of the very remarkable changes that had taken place there in ten years; of the recent wonderful abdication of feudal power by the Daimios, accomplishing in a few months what it had required centuries in Europe to bring about; of the general awakening of thought there and in China; of the recent decision of the Chinese Government to send annually for four years in succession, forty picked youths to the United States to pursue a course of study extending over 15 years, and then return to occupy important Governmental posts at home. These were simply examples of a great movement of mind that embraced the whole world; it was an unparalleled time in respect to this matter; there had at former periods been great movements of mind, but never on a scale so universal. Well, the question naturally arose, Whither is all this tending? What is the goal to which our civilization is advancing? This is an important question, but Dr. Seelye said he would not now take it up, but would rather, on the present occasion, consider what was *the most desirable goal* for human society to aim at.

He thought that the most desirable condition of human society, was not to be expected in connection with merely *material progress*. This had not in itself the elements of perpetuity: had no power of self-propagation. He adduced various instances in which arts had been lost; and mentioned the opinion of Mr. Piazzi Smythe that the great pyramid, the oldest of monuments, must have been built with the aid of instruments superior to any we now have. Nor could mere *mental culture* bring about the desired consummation. History furnished abundant evidence to show that there might be the highest mental culture in a nation without any of those concomitants which are necessary to the true well-being of society. In the nature of things, mental culture must always be limited to a portion of the population, others being compelled to devote all their available time and energy to the means of procuring their daily bread. But many would think that what material progress and mental culture could not accomplish, might be attained by the *moral development* of man. But here a great difficulty presented itself at the outset. In the material world the presence of light secures all appropriate effects; but in the moral world it is not so; light does not necessarily ensure life. In a popular French novel there is an account of the trial of a man for murder; it is a case of mistaken identity; the real murderer is present among the spectators, and begins to argue the matter in his own mind whether he ought not to deliver himself up to justice; and finally ends by coming forward and acknowledging himself to be the murderer. Now this is altogether contrary to nature; Shakespeare would not have been guilty of such an erroneous delineation of the working of the human mind. In fact, the moment a man begins to argue with himself whether he will do right or wrong, the cause of virtue is defeated. It would not be easy to find a city, either in ancient or modern times, to compare with ancient Athens, in respect to the general culture of the inhabitants. The greatest artists, men whose works are still unrivalled, submitted their works to the judgment of the common people of Athens, and were content to abide by their decisions, decisions which have been confirmed by all succeeding generations. Well, this city of remarkable cultivation, was most corrupt. As a striking example of the general prevalence of corruption, it would be sufficient to refer to that work of Plato which has been called the Apotheosis of Socrates because of its unbounded eulogies of the philosopher; in this it is pointed out as a singular merit in Socrates that he was free from a vice so revolting that it cannot be named in respectable society. For thirty years Socrates went about from house to house preaching morality with great power of logic and unsurpassed dialectic skill; but there is nothing to show that he succeeded in turning men from the error of their ways. His most favoured and most distinguished disciple, was a most notorious profligate. Man is what he is, not from wanting to know what is right, but from want of inclination to do it.

From all this it follows that man needs religion in order that society may reach its true goal. Now there are but two religions in the world. The one begins with man and struggles upward after fellowship with God; the other emanates from God, and shows us God seeking man. In the first man seeks to propitiate God with himself by penances and works of various kinds; in the second God himself provides the means of approaching him, and comes with these to man. This was the grand and fundamental distinction between the Bible and other books claiming to be sacred. From first to last, we see in the Bible God seeking the sinner that he may save and bless him; we see divine Love on the throne and not merely divine authority.

In his introductory words Dr. Seelye said that he was not willing that his audience should look upon him as a stranger and a foreigner. It had been clearly shown by modern philologers that the Germanic and the Hindu families were originally one; God hath made of one blood all the families of men, and by virtue of this community of origin he felt that it was his privilege to regard them as kindred to himself.

WHAT IS TRUTH?

For the word of God is quick (living) and powerful. (Heb. iv. 12.) By the word of God is here meant God speaking. The word is not considered something apart from God. Viewed apart from God, there is nothing in the world more lifeless; it is a mere carcase; and critics who sit down to show their wisdom in the scrutiny of it, imagine that they have got the real thing before them; whereas they have but a lifeless carcase. The word profits when it is mixed with faith in them that hear it; that is, when we hear God speaking. The apostle attributes to the word of God the attributes of God; it is a discerner of the thoughts and all things are manifest in *his sight*. We have fifty millions of copies of the word of God scattered over the world, but how seldom is God heard speaking in it! How many read their chapter daily and think they have done a good work, and derive no profit from the reading because they do not hear God speaking! We have not to do with a created thing in reading the Scripture, but with a Creator, and it is impiety to read it without hearing his voice. One of the great errors of the day is to be putting so much confidence in the Bible as something apart, a sort of repository where we can go and get what we want without asking anybody, and even without looking to God. But the Scriptures are "lively (living) oracles," not something once uttered, but the utterances of a living, present God. By the word of God the heavens and the earth were of old, *i.e.* were called into existence; by the same word, says Peter, they are kept in store. It is a great moment in a man's existence when, instead of finding in his hand a book produced thousands of years ago, he is enabled, by means of it, to hear God himself speaking to his own spirit. It is the expression, 'To-day, if you will hear *his voice*,' that leads the sacred writer to make this remark about the word of God. Let us come prayerfully to the word, let us come in faith, let us come in the spirit of obedience; the word of God heard in faith, is the throne of grace.

With strong crying and tears. (v. 7.) This is mentioned to show that Jesus was in this way qualified to be our High-Priest, to have compassion on the ignorant and erring, having had experience of human infirmity.

Able to save him from death. (7.) If this was what he had prayed for, he would have obtained it; but for this very cause came he unto that hour; he was in the world to die; his strong crying must have reference to something different.

Was heard in that he feared. The construction is elliptical: was heard (and delivered) from that he feared. It was not any mere personal pain that he asked to be saved from; he was thoroughly identified with the truth, the cause of God, and suffered in and with this; his great concern was that faith might not die out in his disciples when he expired on the cross, but might be enabled to endure the terrible strain put upon it in the awful interval between his arrest and resurrection. Hence he broke off from prayer three times to return to the three disciples whom he had invited to continue in prayer with him, and to his unspeakable grief found them always sleeping. They were out of harmony with his spirit, and his influence over them seems to be *nil*. But the Lord obtained the assurance that faith should not utterly fail in them, that his word should not utterly pass away from their minds, and then he calmly drank the cup which his Father had given him.

Being made perfect. (9.) He needed to be made perfect in weakness, in self-renunciation, in submission, in order that he might be competent to save sinners. To save sinners, he must be their Leader, must himself show them the path they have to tread. They must be brought to self-spoliation, abandonment of their own will; they must be persuaded to tread the way of the cross; it was necessary therefore that Jesus should pursue this path of self-abandonment and complete submission, this path of suffering, weakness, and death, in order to win them to the same. His mere example indeed would never have sufficed, and this is a fact attested to us by what actually happened at the time of his suffering; his long-prepared, well-instructed and attached disciples forsook him and fled, betrayed him, denied him and stood aloof; not one of them would identify himself with the cause of Jesus in this dark hour; what the mere influence of the character of Christ could do, was then shown. But Christ's submission to the death of the cross was first expiatory and obtained for men the power of the Holy Ghost and confidence towards God; and having come to the knowledge of the forgiveness of sins, men find in them a heart to follow Jesus, and with him to be crucified unto the world.

Unto all that obey. (9.) That he might have absolute authority and meet with a spirit of perfect obedience in his people, he became perfectly obedient. But his obedience was that of one who was conscious of unlimited power and infinite excellence; our obedience is of those who have no powers but what they have usurped and who are guilty of high-treason. To believe is to obey.

The first principles of the oracles of God. (12.) He refers here to man's need of an atoning and intercessory high-priest and to man's justification by faith, which he proceeds to demonstrate in the remainder of the epistle. The whole drift of all God's revelation to man is just in this direction, and these Hebrews ought to have brought these principles with them when they came to the

Messiah. So long as we are mixing up any trust in our own doings with a profession of faith in Christ, we are ignorant of the first principles of the Gospel. The very first thing in the Christian life is to get united to Christ, and this can only be by self-renouncing and Christ-appropriating faith. We must begin with forgiveness.

Laying on of hands. (vi. 2.) That men might receive the Holy Ghost with his special gifts.

The heavenly gift. (4.), 'Called the gift of God' in John iv. All these expressions, in any other connection, would certainly be taken to indicate conversion. But even the context here shows it; for the sacred writer is urging Christians not to be satisfied with the principles, the beginnings of a Christian life, repentance, faith and the like, but to go on unto perfection; and what he now says is for the purpose of pointing out the terrible consequences of falling away from those attainments, of which they are in danger if they do not forget the things behind and press forward. It is because of the reality of their attainments that the falling away is declared to be irrecoverable. They have experienced the powers of the world to come, been actually brought under the power of the great truths revealed at the cross, have appropriated the gift of God and been partakers of the Holy Ghost; and it is because God has nothing more to offer that the falling away is necessarily final. They recrucify the Son of God and put him to an open shame; declaring to the world that they have tried the full power of the Gospel to save and have thrown it to the winds as of no value. If a man who has backslidden from the truth is brought to sincere repentance, we know from that, that he does not belong to this category. Christ is an all-sufficient Saviour, and none shall ever pluck his sheep out of his hands; but the condition is faith; kept by the power of God through faith. His sheep hear his voice, not merely have heard it. The believer, conscious of his own weakness and dependence, finds in Christ all that he needs; but woe unto him who loses sight of his dependence, gets puffed up with the idea of something in himself instead of in Christ! There is no promise to him who trusts in himself, whatever he may have been.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I read with much interest the thoughts expressed by you in the last *Guardian* on the question as to whether a converted man should remain in the army, and concur in all you say as to the necessity of a Christian so situated making sure that he desires to do the Lord's will, and not his own, before seeking to know his duty in the matter. I also like the manner in which you have divided the question, but I cannot say that I am satisfied with your answer to the first part of it, as to whether it is right to serve in the army. Even upon your own argument there is a great difference *in degree* between the business of a police and of an army, the latter being at any moment liable to be called upon to take life in a wholesale scientific manner, and the former as a matter of fact scarcely ever having to resort to so extreme a measure. In short the profession of a policeman is to keep the peace, and that of a soldier to wage war at the will of the sovereign or state he serves. But the argument, based as it is upon the notion given expression to by you, that *because* "an army is necessary to society," *i. e.* of course to society as constituted in a world that knows not God, *therefore* a Christian may belong to it—must, I think, be admitted to be illogical when fairly examined, and in the light of the New Testament untenable. The real question seems to me to be whether a Christian in the present dispensation is before God a citizen of this world, or, like his divine Master, one sent into the world but not of it—*vide* John xvii. vs. 6 and 18. If the latter, what has he to do with fighting the world's battles in defence of a country or polity to which he does not belong. What too has he to do with the world's rulers and society, beyond being subject to the former and "praying for kings and all that are in authority," in order to leading a quiet and peaceable life, and, in respect to the latter, honouring all men and proclaiming to all the Gospel of the grace of God. The apostle Paul in writing to the Corinthians uses the words "for the weapons of our warfare are not carnal," and tells the Ephesian saints to "put on the whole armour *of God*" in order "to stand against the wiles of the devil," adding "for we wrestle not against flesh and blood." This shows the character of the warfare Christians should engage in, while the country or state to which they belong (*τὸ πολιτευμα*) is declared to be in the heavens: *vide* Alford. The words "if my kingdom were of this world then would my servants fight," and "all they that take the sword shall perish with the sword," uttered by the Lord, show also the kingdom to which the Christian belongs, and favour the conclusion that his (Christ's) servants should not fight with earthly weapons for an earthly king. Having, I think, demonstrated from the New Testament that service in the army is not in keeping with a Christian's position as a citizen of heaven, I desire to add a word on the second division of the question asked you, namely, "is it right for *me* to serve in the army. The answer to this must I think, depend upon whether a Christian may be able or not, after weighing the bearing of what has been said above with the injunctions "let every man abide in the same calling wherein he was called," "Brethren let every man wherein he is called therein abide *with God*," to see clearly what is the mind of his Father in the matter. The question whether a Christian may *enter* the army is, I think, clearly answerable in the negative, but the query whether he should remain in it is one that he should answer for himself after becoming fully persuaded in his own mind upon it, seeing that "whatsoever is not of faith is sin," and that therefore to leave the army on account of the opinion of his fellow-Christians without a *conviction* of the step being in accordance with the will of God, as ascertainable from his word and from that alone, is sin, because not dictated by faith.

Yours sincerely,

INQUIRER.

P.S.—With reference to your remark under the heading "The Law of the Spirit of Life" that "the apostle (John) never says that he that has been born of God overcometh or sinneth not," a remark made in connection with the passages "whosoever is born of God doth not commit sin," "whatsoever is born of God overcometh the world," I desire to point out that in both the above passages the perfect passive participle of the verb *γεννάω*, to beget or to bear, is used in the original. Hence "is born" or "is *begotten*—" the rendering of Alford of the latter passage,—is equivalent to "has been born" or "has been begotten."

Notice.

PROFESSOR SEELYE will (D. V.) lecture again this afternoon at 5 o'clock, at the Town Hall.

Epitome of News.

SATURDAY, NOVEMBER 30, 1872.

—*Delhi Gazette:* "It was with much regret that we the other day recorded the death of Dr. Elmslie, Medical Missionary of the Church Missionary Society in Cashmere. Dr. Elmslie died at Goojerat on the 18th instant of heart-disease. He was on his way to Umritsur, returning from Cashmere. Dr. Elmslie was not only a devoted Christian Missionary, but an able practitioner, having been a pupil of the late Sir James Simpson. By his lamented death Cashmere has sustained a heavy loss, for his philanthropic efforts for that benighted people are well known to many of our readers. He had recently published a vocabulary of the Cashmere language, which has been described as a work of considerable merit."

—*Pioneer:* "A girl 13 years of age has been sentenced to transportation for life at the Cuddapah sessions for having murdered a child 6 years old. She confessed to the crime, but pleaded that 'a bad thought' had entered her mind It appears that she was sitting by a well and had just finished a meal, when, to use her own language, 'the devil entered into me. I got a bad mind, and strangled the child with both my hands, squeezing her neck for about two Indian hours.'"

—*Bombay Gazette:* "Since the cyclone at Zanzibar in April last the town has been most unhealthy. Natives as well as Europeans have suffered severely, and the mortality has been great."

—The Reverend Julian Robinson is on the eve of resigning editorial charge of the *Pioneer;* his successor, Mr. Sinnett, is expected from England early next month.

—A Native contemporary, whose representative was present at Signor Marras's concert in Bombay, moralizes over the fact that 'that which is charming to one nation is entirely contrary to the other.' It appears that the writer enjoyed during the concert 'a sweet sleep, for which he is grateful to Signor Marras, but which was somewhat broken at times by the thundering applause' of the Europeans present.

—An entertainment was given at the Scottish Orphanage on Thursday evening in honour of Mr. and Mrs. G. R. Wilson, who have taken an active part in the management of the Orphanage, and a deep interest in the children's welfare for years past.

—The *Spectator* makes a good suggestion with respect to that projected colossal statue in bronze of John Bunyan which the Duke of Bedford has promised to erect in the town whose name he bears. To make the irony of fate complete, our contemporary thinks it ought to be set up in front of Bedford Jail, where Bunyan passed twelve consecutive years of his life. On such a site it would be a powerful illustration of the fact that "thought is stronger than judges as well as kings." We hope this admirable hint will be acted upon.

MONDAY, DECEMBER 2.

Home News; Heads of Intelligence: The Counties Reform Bill continues to create great excitement amongst the upper classes in Germany. A rumour gains credence that Prince Bismarck may possibly altogether abolish the Prussian Parliament, and gain a step towards Imperial unity by transferring the entire business of the country to the Parliament of the Empire. The creation of from sixty to seventy new peers for life is spoken of as probable.

In France there is a lull of politics at the present time, as all parties are awaiting the opening of the Assembly on Nov. 11. It is reported that M. Thiers has declined the honour of a monument during his lifetime, and prefers to leave that work to posterity. The German Government, it is stated, will give their consent to the abandonment of passports for Alsace if France will do the same in respect of entrance into the latter country from Germany. Prince Napoleon has commenced legal proceedings against the Minister of the Interior for his expulsion from France; but the Procureur-Général has declared that the action cannot be received by the Court of Justice, as the act of expulsion was the work of the Government, which the Assembly is only competent to take notice of. The total evacuation of Rheims by the Germans took place on Nov. 6, without any difficulty.

Disastrous news of the floods in Italy has been received. More than five hundred square kilometres of district have been flooded, and a large number of houses are utterly destroyed. The river Po still continues to rise, and great consternation everywhere prevails in the district.

The impeachment of Senor Sagasta has been carried in the Spanish Cortes by a majority of twenty votes, notwithstanding the opposition evinced towards the measure by Senor Zorilla. The Constitutional party in Congress have issued a manifesto by which they undertake to share the responsibility of the late Sagasta Cabinet. The Carlists continue to commit violent outrages, and a few days since three diligences were stopped and plundered by them near Figueras, several of the passengers being severely wounded.

The Presidential election in America has resulted in the return of President Grant by a majority of nearly 650,000 votes. The horse epidemic is abating in New York, but it is increasing in Philadelphia and other parts of the States. The resignation of Mr. Fish as Secretary of State is spoken of as likely to take place in March. General Meade died on Nov. 6.

The vacant Scotch judgeship caused by the death of Lord Kinloch is expected to be filled by Mr. A. Shand or Mr. Sheriff Fraser.

A farewell banquet has been given to Sir Bartle Frere by the Council of the Royal Geographical Society previous to his departure for Zanzibar.

Obituary of the week: Maj.-Gen. J. Hennessy, Ben. Ret.; Col. J. S. Du Vernet, Mad. Ret.; Capt. E. H. Prother, Mad. S. C.; Capt. W. W. Reade, Ben. Ret.; T. B. Lane and H. C. Hamilton, late B.C.S.; J. F. Maguire, Esq., M. P. for Cork; Lady Auckland; T. Combe, M.A., of the Clarendon Press, Oxford; Baron de Dachenhausen; C. Garrett, Com. R.N.; Lieut.-Col. Holmes, late 89th Regt.; the Rev. W. J. Poole, J. P. and D. L. for Anglesey; Col. M. B. G. Reed, late 64th Regt.

—*Overland Mail:* Lieut. Cameron accompanies the Zanzibar expedition in a scientific capacity.

Mr. Cardwell has sanctioned card-playing in soldiers' recreation-rooms, as an experiment.

It is announced that the pay of the Metropolitan Police will be increased next week. The question arises whether it will go harder with thieves.

Sir John Lubbock and Mr. Grant Duff are now travelling in Asia Minor, and *Nature* says it is expected they will bring home some very important and interesting information on the pre-historic remains of that region, an almost untried hunting-ground.

Miss Edmonia Lewis, a lady who is half negro and half Indian, is very busy at her studio in Rome. She is engaged upon a statue of Abraham Lincoln for the Central Park at New York, one of John Brown for the Union League Club, and one of Longfellow for Yale College.

Chief among trifles light as air is a new book from Darwin. Oh, the debt of gratitude due by society to the ape-elevator! With what felicity has it fallen out that just before the festive season he should whisper into our ears more Darwinian suggestions, enlarge upon "the expression of the emotions," and prove, by our dimples and smiles, shrugs, gambols, and frowns, that whatever "things" *are*, Men *were* not what they seem. Pleasant Mr. Darwin never dogmatizes, and his readers need never commit themselves to belief or disbelief, unless, of course, they insist on a sober view of a subject which man—and, no doubt, in some way or other, this fact is a distinctive mark of his origin—declines to treat seriously.

Tuesday, December 3.

—The Mail Steamer *Orissa* reports that "Between the meridian of Cape Gardafui and Ras Fartah a hard N. E. gale set in and increased furiously, causing a very high sea to rise. This bad weather lasted until noon of 27th—three days—during which time the wind blew with greater force, and the sea ran higher, than during the worst weather experienced in the S. W. Monsoon voyage sailing from Bombay August 2nd."

—*Pioneer:* "A contemporary, we observe, connects Dr. Elmslie's sudden death with a suspicion of poison; but there is no evidence to confirm the suspicion. That he was obnoxious to the officials of Cashmere is certain, because he was so good a friend to the people. The strange manner of his death might, however, have justified an official inquiry. Had Dr. Elmslie lived we might have expected next year a valuable work on Cashmere; but his sudden death has opportunely rescued the Maharajah."

—*Indian Statesman's* Aden Correspondent: "An Arab murdered a woman and a man here on the morning of the 16th instant, and afterwards sucked like a tiger a quantity of blood from the throats of both of his victims. Having done this atrocious crime, he hastened to the police station, knife in hand, and stating that he had killed two persons, and threatened to do the same to any one who dared attempt to capture him. The cause of this devilish deed is said to have been jealousy. All the three were Arabs."

—*Bombay Gazette's* London Correspondent: "To judge by a photograph which was shown me the other day, the statue will be worthy of Livingstone. It shows him in his rough travelling dress—with a coat tied round his neck by the arms like our English navvy's, leather breeches, and high boots. He stands as if in the act of stepping forward, with the Bible in his right hand and a revolver in his belt. Could you not persuade the people of Bombay to order another statue from the same model? The Banians could afford to pay for it out of the profits of the slave trade and yet never miss the conscience-money; and the statue on Bombay Green of David Livingstone, surrounded by thousands of the sacred pigeons, whose lives the promoters of the slave trade in East Africa are too tender-hearted to touch, would bear eloquent testimony to the virtues of the Banian community."

—Bengal paper: "Two months ago two men, named Halpin, sub-overseer, and Crenan, engine-driver, met their death by being drowned in the Soane when drunk. They went on a pleasure river-trip, when a flute accidentally fell from one's hands into the river, and these two men jumped into the water to recover it. No trace could be found of their bodies, and one Mr. Owen, sub-engineer, a companion of the unfortunate deceased in the pleasure-trip, has been dismissed by Government."

—*Pioneer:* "An earthquake occurred on the 22nd instant at Sironcha, in the Upper Godavery district. There was no loss of life and no serious damage, but from the account of a correspondent it seems to have been sufficiently alarming. Nearly all the residents ran out of their houses, and several persons were thrown down. It occurred at 10-45 a. m., and the vibration appeared to be from the south-west."

—A lady correspondent on the Mont Cenis Tunnel railway accident: "We had got nearly half through, when, without the least warning except a terrific noise and an awful crash which sent us flying from our seats, our train stopped. We were so stunned for the first minute that none of us knew anything,, but the shrieks of our fellow-passengers awakened us to the sense of our danger. In about five minutes our *coupé* was filled with smoke, and we were in total darkness. The horror we experienced I cannot tell you, for no one can imagine it even who has not gone through it. Our train had run into a goods train in the very centre of this horrid '*inferno*.' The heat was like an oven. Three of the carriages were smashed to splinters, and several passengers were mortally wounded. The body of one engineer has not yet been found. Well, we stuck in this horrible place, without light, almost without air, and without help, for five hours. Our engine had burst, and this caused the smoke. At last six engines were brought into the tunnel to drag us out. After the second hour had passed, the *employés* seemed to lose their heads, and when the engines came we were sent flying backwards and forwards, every moment believing we should be dashed to pieces. All the passengers got together, and we fairly shrieked to God to deliver us from such a horrible death. We wrote our names on slips of paper in case we should die in the tunnel. At last we got off, and were taken back to Modane, the same place we started from. When we arrived at the station, such a scene I shall never forget. Some women were in convulsions; men were weeping; some had to be carried from the *coupé;* my sister and I both fainted when we put our feet on safe ground. We had kept up wonderfully in the tunnel, and no harm had happened to us except some cuts in the face from splinters of glass. Our nerves are weaker than a baby's, and I do not think we shall regain our healths for months; but we are thankful to have been saved."

—*Lucknow Witness:* "We rejoice to hear that a gracious and indeed glorious work of grace is going forward among the Santhals in connection with the Indian Home Mission, best known to the public as Mr. Boerresen's Mission. Since May *last a spirit of inquiry has been spreading among* the people, and two hundred and twenty adults have been baptized. Seven villages have, in whole or in part, embraced Christianity, and the interest is spreading widely in all directions. Many inquirers are coming to the missionaries, and these excellent men are greatly straitened for help. The most hopeful thing about this movement is that it is being mainly pushed forward by the people themselves. Not a single man among the converts is put upon mission pay. A few teachers are paid very small salaries, and of the former Native helpers the highest salary paid to any one is six rupees, and that to an ordained Native preacher! All the converts are learning to read, and the best spirit prevails among them.

"One of the most successful assistants in this work is a woman about sixty years of age. She has been known to go on foot seven miles to talk—if she were a man we would call it *preach*—to the people, and her word is attended with power. Whatever may have been meant by the order for women to keep silence in the churches, we presume no one will dispute the right of this 'daughter' to 'prophesy,' as Joel predicted the daughters should, especially if her words carry conviction to human hearts, and lead men to forsake the worship of the devil—literally—and turn to the Lord Jesus Christ.

"Mr. Boerresen, who is a Dane, is assisted by a Norwegian brother, the only representatives of their respective nationalities, we believe, in India. They are connected with no Missionary Society, and depend chiefly on friends in India for their support, and for the expenses connected with their work. If any of our readers wish to aid these good men, and to assist a most promising mission, we shall be happy to receive their contributions and forward them to the Missionaries.

"The work among the Santhals mentioned above began in connection with a man whose conversion was brought about in a very singular way. He had been for some time somewhat anxious about his spiritual state, when about midnight he dreamed that he should go and sit in the midst of a certain field and wait until an order was sent to him as to what he should next do. He awoke from his dream, and at once rose and went out to the field, where he patiently sat till morning. As it became clear, he noticed a tiny scrap of paper lying at his feet, and picking it up he concluded that this must be his '*hukm,*' and not knowing where else to go with it, he carried it to the Missionaries and told his story. He was more perfectly instructed in the way, and soon after baptized. He then left, but in three weeks returned with half a village of inquirers, and he has since brought over an entire village of devil-worshippers. He is still full of zeal, and doing a great work for his Master, We make no comment on this incident. No Christian, however, who has studied the way of the Lord, and noticed how often our notions of elaborate agencies are confounded by the extreme simplicity of the method that yields success, can read such an incident without feeling that the hand of the Lord is in it."

Wednesday, December 4.

—Three deaths by drowning in our local tanks are reported, one of them suicidal—one in the new unfinished tank at the Foras Road. Another suicidal death from arsenic is reported. A fifth death is reported as follows: "A Coroner's inquest was held yesterday at the Grant Road station on the body of Frederick Purvis. The deceased was an engine-driver in the employ of the B. B. & C. I. Railway Company, and had been in their employ for the space of two and a half years. He was doing duty at Parell, and about a fortnight ago he was transferred to the Amrolee district. The deceased was a total abstainer until about two months ago, since when he is said to have been frequently seen the worse for liquor. The deceased appears to have jumped off the mail train whilst' in motion after passing through Golwood station.'

—A reward of Rs. 4,000 is offered for information that will lead to the detection of the murderers of the De Gas and the Pereiras.

—Telegram; Calcutta, 3rd December: "Ship *Wellesley,* bound to Cochin, wrecked in Gaspar Channel. All hands were saved. Steamer *Yorkshire* arrived yesterday. Captain reports he experienced bad weather in the Bay of Bengal."

—*Indian Statesman:* "A clergyman of the Church of England—Mr. Baillie, rector of Wyvenhoe—who has lately been visiting some of the Churches in St. Petersburg and Moscow in company with the Rev. Dr. Duff, describes the worship in them as follows:—

"Images are not worshipped, as in the Romish rite, but everywhere pictures and relics form the leading objects of the people's reverence. The service is a mere. 'bodily exercise,' the worshippers doing little else than pass through a succession of the most humiliating gestures and postures. Dead men's bones are exhibited to the poor deluded people, and are kissed with the utmost intensity of devotion. The priests utter a monotonous drawl, and evidently the mass of the people have not the slightest notion of what is said. Money is collected very assiduously while the service is going on, and as one devotee after another comes up to kiss a bone which the priest has brought from its shrine for adoration, his other hand is held out for a special offering. It would occupy too much of your space to detail the varied forms and shapes of this superstition; but you may gather what impression the whole scene was fitted to leave when I add that Dr. Duff declared to me that, after witnessing the worst idolatries of India, he had not anywhere seen anything more degraded than the worship of the Greek Church, and this not in an outlandish corner, but in the very centre of the two great cities of the empire.

"And yet this is 'the Church,' nay, that special branch of the Catholic Church, with which Anglican clergymen have so strong a desire to re-establish communion. With the simple-minded, devout, and intelligent worshippers of the Presbyterian, Congregationalist, and Wesleyan churches the Anglican minister has little or no sympathy, because they cannot, and do not, acknowledge the apostolical commission of the ministry. He is ready to take these degraded Greek priests to his heart at once as fellow-priests and brethren, while he draws back from a Chalmers, a Guthrie, and a Binney, as schismatics with whom no fellowship can be held for a moment. We are of course familiar with the train of reasoning on which it all rests, but giving it all the weight we can from a desire to think kindly of it, it still does seem to us inconceivably degrading to Christianity at the best. We are to give up the faith that the great Head of the Church raises and endows a ministry in every age with special gifts and graces necessary for the high office to which He calls it, and to believe that He has specially confided it to the charge of a ministry

so corrupt and degraded as this. He, the Divine Head of the Church, never commissioned a Chalmers to awaken his nation to a new religious life: the man was an unhallowed intruder into the sacred office he presumed to fill. Would you find the men who hold this great commission, you must seek them, not in the ranks of the apostolic men who have been the awakeners of all religious life in the centuries that have rolled over us, but down there amidst a dark and degraded race driving a trade in rags and bones, and in the mass without an aspiration or a thought but of the earth, earthy."

Thursday, December 5.

—*Overland Mail:* The principal business portion of the city of Boston, United States, has been devastated by fire. The loss is estimated at 20,000,000*l.* Thirty-five persons have been killed, and 959 buildings destroyed.

The English insurance offices are expected to lose about a million sterling by the Boston fire.

The foreign Governments addressed by Great Britain respecting the Zanzibar expedition express their good wishes and sympathy.

M. Thiers is chosen as arbitrator between England and Portugal relative to certain territory on the east of Africa.

The full text of the new Anglo-French Commercial Treaty appears in the *Gazette* of November 8.

The Prussian Parliament met again on November 12. Count Von Roon read the opening speech from the Throne, which pledged the Government to use all constitutional means to carry the Local Administration Bill.

M. Thiers delivered his Message to the French Assembly on November 13.

The Golden Wedding of the King and Queen of Saxony has been celebrated with great festivities in the past week.

Senor Lerdo de Tejada has been unanimously elected President of Mexico.

The utmost efforts appear inadequate to meet the distress caused by inundations in Italy. The National Debt Fund is to be distributed for the relief of the sufferers.

Sir James Hannen succeeds Lord Penzance as Judge of the Probate and Divorce Court. Mr. Archibald is raised to the judgeship thus rendered vacant in the Court of Queen's Bench.

Sir G. Bowen, Governor of New Zealand, is appointed Governor of Victoria, in succession to Lord Canterbury. Sir J. Fergusson, Governor of South Australia, is appointed Governor of New Zealand.

The City of London Flour Mills in Upper Thames Street have been destroyed by fire.

Severe winterly gales have caused many disasters round the coast.

Air, fire, and water seem to conspire to do their best just now to terrify mankind. The record of inundations in Italy, India, and Germany has been supplemented by many minor disasters at home by sea and land, during days of unusual inclemency. Biting gales, accompanied with snow, hail, and heavy rain, have greatly endangered coasting vessels, and disasters at sea have had their counterpart on land. Water bursting into a coal-mine near Walsall has occasioned the loss of some thirty lives, and the sudden and boisterous taste of winter has generally told upon the public health. There is excellent pluck, however, in Englishmen to make the best of the changeable weather they abuse; and neither air nor water has obtained the notice given this week to the devouring element.

A large fire in our own metropolis was defying the best efforts of the united brigades of firemen, and illustrating the defects of fireproof buildings, when the news, which has before this been telegraphed to the ends of the world, reached us of a fearful conflagration at Boston, United States. A second catastrophe like that of Chicago was recognised to be a terrible visitation. The fate of the newest has also been the fate of the oldest of the cities of the West.

—*Home News:* A court-martial has been sitting in Madrid on the Ferrol insurgents. Several are condemned to death, and the rest to imprisonment and exile. The Carlists are continuing their depredations amongst the railways and telegraphs in Arragon.

A terrific hurricane has swept over Sicily, and has destroyed the town of Palazzolo. Many lives have been lost, and an immense amount of damage has been caused by the calamity, which is described as being the most sudden and severe ever experienced in that country.

Obituary of the week: Capt. A. Goldney, B. S.C.; J. F. Armstrong, Bo. C. S.; Lady Douglas; the Hon. Mrs. Rashleigh; Lady C. Whiting; Archdeacon Wolseley, of Glendalough.

—*Times of India* Secunderabad Correspondent: "The juthra festival was celebrated at Bolarum on Thursday with pomp and splendour. People from Hyderabad, Secunderabad, and other places crowded there in great numbers, pitching tents and spending their hours merrily amidst nautch and pageantry. But, sad to say, the uniform glee and mirth which reigned over the place was interrupted by the occurrence of a calamitous event. Six persons, of whom four were of the same family, having fully drunk (!), took their rest for the night beneath the roof of the car, lest they might be exposed to the chilliness of the weather. When, at about two o'clock in the night, the car was, according to custom, drawn by those engaged for the purpose, the people who were sleeping under it having been unnoticed, the car passed over their bodies and squeezed four to death on the spot, and left the remaining two hardly able to move."

Friday, December 6.

—The Str. *Tanjore*, with the outward Indian Mails, left Aden for Bombay Dec. 5, at 3 P.M.

—*Bombay Gazette:* "We regret to learn that cholera has not left Peshawur. The bill of mortality from cholera alone has been about 60 Europeans and 600 natives. The European troops also are said to be suffering from fever, and the hospitals are filled, although half of the strength of the garrison is at Cherat."

—Deaths last week in Bombay, 336.

—*Calcutta Paper:* "On Friday last, at Calcutta, a native child came by his death by eating a lump of opium. It appeared that the child's father was in the habit of taking opium, and had carelessly left a lump within reach of the child, who took it down. About half an hour after gunfire the child fell ill, and called for some water, which was given him. Shortly after he felt worse, and it was suspected that he had eaten something injurious. He expired at eight o'clock the following morning."

The facilities that people of any age or condition of life in this country have for obtaining poisonous doses of opium and arsenic, the latter in sufficient quantity to destroy hundreds of lives, are wonderful.

—We acknowledge with thanks the receipt of the "Indian Traveller's Guide" for December, published at the *Bombay Gazette* Office.

—Passengers by the Str. *India* arrived in Bombay on the 18th Nov. from Genoa: Rev. S. H. Kellogg, wife and three children; Rev. W. Calderwood, wife and four children; Mrs. Wyckoff and three children; and Miss Bacon, Miss Pratt, and Miss Brink, M.D. The above were all sent by the American Presbyterian Board of Foreign Missions to labour in Northern India. Rev. W. P. Barker and Mrs. Barker; Rev. Mr. Hull and Rev. Mr. Graham, and Miss Bunnell, were sent by the same Board to labour in the Kolapúr Mission. By the same steamer came Rev. Mr. Stern and Rev. Mr. Veil, lay missionary Pfleiderer, Mrs. Pfleiderer and child, and five unmarried ladies sent by various societies from Germany to labour as missionaries in India. (Messrs. Stern and Pfleiderer were formerly in India.) Also Mrs. Merk and two daughters; Rev. Mr. Honiss, Mrs. Honiss and child, of the Eng. Church Missionary Society, came by the same steamer from Leghorn, *en route* to their former field of labour in Tinnevelly, South India. A Missionary partly of 40 therefore reached Bombay by the *India*.

Selections.

THE TESTING OF PRAYER.

BY REV. HORACE BUSHNELL, D.D.

I am not quite sure whether Prof. Tyndall means anything more serious than banter in his proposed scientific testing of prayer. If he does, he certainly shows a very slight knowledge of what it is, when he imagines that making up a praying match for it gives it any opportunity it will know how to use. In the two similar wards of a hospital, assigned, one to prayer, and the other to no prayer, he proposes to open a stadium, or racecourse, where they will be set to the trial, side by side, of their healing capacity. But he does not consider the very strange dilemma the praying folk will be in, when they are put to it under such kind of motive, and for such a purpose. Neither does he consider in his lightness what possibility there is of stopping off from any ward of hospital, or couch of the dying, the millions on millions of prayers that are going up always in their behalf. Perhaps, too, the poor suffering ones inside will be sometimes wanting to pray for themselves! The spiritual absurdity of such a test does not even appear to have occurred to him. Alas for these unfledged theologians of science!—so very innocent are they of the suspicion that, becoming theologians themselves, they will not, of course, be infallible, but must take their chance of being as incapable or absurd as others whom they handle with so little respect. A more modest, and certainly more rational suggestion would have been, the study of Dorothea Trudell's hospital, or that of Dr. Cullis, where faith and prayer are conceived to be a part of the *materia medica* of the establishment, and also its life-giving atmosphere.

Be it far from us, nevertheless, to raise an objection to the testing of prayer by any severest method not absurd. Nothing more legitimate can be undertaken. Only it is greatly to be wished that our new-day Professors so far understood their own principles and discoveries, and prayer as related to them, as to be able to see how far off they are from touching, or at all shaking, the integrity of the various great religious convictions which they so hastily assume to be for ever exploded, by their sensational pronouncements.

They re-discover in nature, for example, the really old discovery of the stability of causes. They will have no question, therefore, about miracles or prayers; for do they not certainly know that the system of causes is both universal and unchangeable? But if the system of causation is universal, which is the point they assume, then it includes the prayers; they themselves take place under the laws of causation as truly as the heavenly motions, and become integral in the solemn regularities of the worlds. As, too, they are caused, they will in turn be causes, having an everlasting run of consequences or effects; and why not, in that run, fit answers from the pre-established harmonies of things? Causes do no idle work, and whatever is caused must have fit following for ever after—why not prayers the following of their answers? True, there is a considerable look of putting prayer into physics in this way of speaking, but it is not we that do it; for the objector has already put it there himself, by *making it an article of causation; which if it* be true—as we certainly do not believe—then it is even good philosophy to judge that words, and desires, and tears, and trusting hope, being wrought by natural causes, always in harmony with what comes after, will have answers for the prayers they make inwoven with the web they weave. But if the system of causation is not universal, if prayers are originations from liberty outside of causation, then why may not God's liberty have as good room outside of causation for their answers? For it is equally competent, doubtless, for his liberty as for ours, to be setting in upon the system of causes new deflections and new combinations, by which their results are endlessly varied.

Our new scientific theologians borrow another way of argument from the metaphysicians—which still is not another save in appearance. Thus it is discovered, or supposed to be, that evolution is the everlasting law of things. And it is a law that includes, or takes in, mind as well as matter, and God as truly as man. Evolution does everything, spinning what is future always out of what is past. Thoughts, passions, speeches, poems, battles, prayers, and also characters, are by the same unalterable necessity of evolution. Nothing begins, nothing stops. There is no room for God save as he too is being evolved. Prayers, of course, are evolutions, if anything. The scheme is dreary enough taken as a fiction. Were it also a fact it would be insupportable. What a conception, that the faith of a God has been thus evolved and evolving in all the past ages, that millions on millions of prayers have been thus evolved and evolving in the same manner, and that there is no reality in these, more than *in the* lies, delusions, and crimes evolved and evolving with them, all the revolution of a wheel, the dumb show of a liberty frozen in, or which, thinking itself to be, is not! And yet not even this grim law of destiny forbids the having as good faith in prayer as in anything; for the germs of things, always coming out, may as well bring the answers of prayers as the prayers themselves. Evolution certainly does not stop off the prayers, and what better power has it to make answers incredible or impossible? True, the faith in them appears to be a fiction, but not any greater fiction than God and all else pertaining to life.

Again, the scientific gentlemen shut away the possibility of prayer by what they have discovered of the convertibility and correlation of forces. Light, heat, motion, chemical affinity, magnetism, electric ty, are so far convertible, that so much of one equals so much of another, and all together make up a constant, invariable quantity. If God, then, is to vary the world's events in answer to men's prayers, he must put in forces from himself to make the variation; that is, he must even alter the world's equilibrium. To all which our very short answer is, that we ourselves vary the combinations, and new-marshal the forces of the world on the largest scale possible, and surely God himself can do the same. We rule out no force, we create no forces anew, but we alter everything by converting the forces into other forces, and harnessing them to our uses by other combinations. No, it may be said we do not this, for all we do from our will, putting our hand to things, requires so much blood, brain, heat, electricity—*i. e.*, food-force—and we are in the chain ourselves; all we do is the doing of the forces in us; they do our thinking, write our poems, preach our sermons. That has not been shown and never will be. We better know from our own consciousness that it is not true than we do that we see the sun. It may be true, admitting the most that can be asked, that our will does require just the expenditures of force referred to, and cannot otherwise go on, but that does not show the food-force converted into will, but only that the will is conditioned by it. Just as our walking is conditioned by the light, when it is not the light that walks. Consciously we walk ourselves, and so in all we do upon the world we act from ourselves, acting into nature and not from it. God can do the same as freely, and so can make answer to prayers.

Now in all these revelations of science—causation, evolution, correlation of forces, &c.—we have no new refutation-tests of prayer, as many rather idly imagine, nothing to disprove its verity, whether it be the prayer of healing, or any other kind of prayer. After all, nothing is wanted for the making proof of prayer but such kind of proof as duly certifies the fact—the true testing of it is testimony. And this we have in such abundance that not even the world itself could contain the books. It comes down upon us in a perpetual, unbroken *stream, from the remotest ages of the world.* There is no living man of us who has not heard the story of prevailing prayer in matters and with persons close at hand. It is circumstantially given and with circumstances endlessly varied. Old chronicle, young history, and the newspapers of to-day, are full of it. Scarcely anything we know or believe is equally well attested. Indeed, it is an interesting and abundantly impressive fact that not one of the new scientific discoveries, so called, is attested by a thousandth part of the evidence. Evolution, protoplasm, spontaneous generation, the transmutation of species—not a single one of them is a truth in complete evidence. The correlation of forces comes nearer to being a single certified discovery, and yet how far off is even this from being a matter determinately known and set in full scientific evidence. The transmutation of species, expounded in a manner of so great beauty, and with such a wondrous grasp of scientific material, is yet only a thing propounded, waiting for the proof. Multitudes even think the work is done, crowning it before the time with a volunteer faith; but, really, nothing is done which signifies more than perhaps a slight moving of the lines of species. The doctrine itself is antecedently a thousand times less credible than the doctrine of prayer, or even of miracle, and has not found as yet a thousandth part as much evidence. All these new strides of science that inaugurate so much of unbelief, and pronounce on theologic matters with so great authority, are, in fact, strides over the border, and not in the field, precipitations, tumbling off into a begun but scarcely discriminated knowledge. Save us from the conceit, and we will wait patiently for the discoveries to make good their evidence!

Meantime, let the Christian believer stay by his faith, and not be shaken from it. Let him not be confused by the din of these forward interruptions. They signify a great deal less than he probably thinks If he is constitutionally timid, and ready to imagine the overthrow of what he holds most dear, let him understand that nothing really dear is ever to be lost. He will have good counsel in the word "He that believeth shall not make haste." The litigant powers are now pressing forward on both sides to settle the true relation here between the natural and the supernatural, and if we could live a century we should doubtless better know where the line is to be. Perhaps we do not see it now, but science and prayer belong as truly to God's world as the world does to God, and they will come at last into a place where they can fitly own and cordially welcome each other. The destiny of science is not fulfilled till it has set us in a condition to pray better than we do now.

Hartford, Ct. *The Advance.*

GENERAL MISSIONARY CONFERENCE.

The Committee of Arrangements for the approaching Missionary Conference has the pleasure to state that papers upon the following subjects will be read and discussed at the Conference.

PROGRAMME.

PREACHING.—Preaching to Hindús:
Rev. J. Wilson, D.D.—Free Church Mission, *Bombay.*
Rev. Jagadishwar Bhattacharjya, *Calcutta.*
To Mahommedans:
Rev. I'mád-ud-dín,—C. M. S., *Amritsar.*
Itinerancies:
Rev. Naráin Sheshádrí,—Free Church Miss., *Bombay.*
EDUCATION.—Higher English Education:
Rev. S. Dyson,—C. M. S., *Calcutta.*
Rev. Miller,—L. M. S., *Madras.*
Female Education and Zenána Work:
Rev. D. Herron,—A. P. M., *Dehra.*
Mrs. Winter,—S. P. G. M., *Delhi.*
Sunday Schools and S. S. Literature:
Rev. J. W. Scott,—A. M. M., *Bareilly.*

PRESS.
Translation of Scriptures.—Principles:
Rev. J. Wenger,—Bap. Missionary, *Calcutta.*
Christian Vernacular Literature:
Rev. T. S. Wynkoop,—A. P. M., *Allahabad.*
Printing and Circulation of Tracts:
Rev. J. E. Payne,—L. M. S., *Calcutta.*
Colportage:
J. Murdoch, Esq.,—LL.D., *Madras.*
NATIVE AGENTS.—Training of:
Rev. W. Tracy, D.D.,—A. B. F. M., *Madura.*
Rev. Herrick.
Bázár Preaching:
Rev. R. C. Mather, LL.D.—L. M. S., *Mirzapore.*
NATIVE CHURCH.
State of the Native Church, and the best means of making it self-supporting, self-governing, and self-propagating:
Rev. Sattianadhan.
Rev. J. Vaughan,—C. M. S., *Calcutta.*
Rev. C. Harding,—A. B. F. M., *Bombay.*
Surjyo Comar Ghose, *Calcutta.*
Relations of Missionaries to the Native Church:
Rev. R. Clark,—C. M. S., *Amritsar.*
Rev. K. C. Chatterjee,—A. P. M., *Hoshyarpore.*
Relations of Missionaries to Converts in secular matters:
Rev. A. Wenger,—Ger. Evan. Miss. S., *India.*
The Christian Village System:
Rev. H. Stern,—C. M. S., *Goruckpore.*
Rev. D. Mohun,—C. M. S., *Allahabad.*
Mode of gathering Native Christian congregations in S. India, and receiving unbaptized adherents:
Rev. E. C. Scudder, M.D.,—Ref. Church, *Arcot.*
Mutual Relations of Indian Churches, and the Indian Church of the Future:
Rev. J. Barton,—C. M. S., *Madras.*
Progress and Prospects of Indian Missions:
Rev. M. Sherring, LL. B.—L. M. S., *Benares.*
MISCELLANEOUS.
Medical Missions:
Rev. J. L. Humphrey, M.D.—A. M. M., *Nynee Tal.*
C. Valentine, Esq., M.D.—U. P. M., *Jeypore.*
Efforts for Special Classes—Mahommedans of Bengal:
Rev. J. M. Mitchell,—Free Church Miss., *Calcutta.*
Educated Classes:
Rev. Rájá Gopaul, *Madras.*
Rev. Dhanjibhái Nowrojí.
Brahmo Samaj:
Rev. D. Jardine.
Afghan:
Rev. F. Hughes,—Church M. S., *Peshawar.*
Hindrances to the spread of the Gospel:
Rev. J. M. Thoburn,—A. M. M., *Lucknow.*
The duty of Missionaries with reference to the neglected English speaking population in India:
Rev. J. Fordyce, *Simla.*
The methods of utilizing Christian Activity, European and Native, Lay and Clerical:
Rev. J. H. Budden,—L. M. S., *Almorah.*
Prayer for the outpouring of the Holy Spirit:
Rev. J. H. Morrison,—A. P. M., *Amballa.*
Rev. Gillings, *Madras.*

In addition to these papers, Historical Sketches of the Missions, as conducted in the several languages of the country, will be presented, as follows:—

HISTORICAL SKETCHES.

Támil, Rev. D. Fenn,—Ch. Miss. Society.
Telugu, Rev. C. Tanner,—Ch. Miss. Society.
Canarese, Rev. Messrs. Judson and Rice.
Malayalam, Rev. H. Baker,—Ch. Miss. Society.
Guzerati, Rev. C. Montgomery,—Ir. Pres. Miss.
Marathí.
Bengalí, Rev. C. B. Lewis,—Bap. Miss.
Hindustani, Rev. H. W. Shackell,—Ch. Miss. Society.
Panjabi.

REMARKS.

1.—The Conference will be held at Allahabad, to begin on the 26th December, and to close on the 1st January.

2.—All Missionaries connected with Evangelical bodies, and Laymen who are members of Evangelical Churches, who desire to participate in the proceedings of the Conference, on reporting themselves to the Committee of Arrangements, will be recognized as members of the Conference.

3.—A free table will be provided for members of the Conference.

4.—Any persons intending to be present with their families will kindly communicate with the Secretary of Com. of Arrangements at an early date, otherwise accommodations cannot be provided.

5.—By the 15th December the Secretary of the Com. of Arrangements should be in possession of the names of *all* who intend to be present at the Conference.

6.—Members will, on arrival at Allahabad, proceed to the Jumna Mission premises. Carriages will be procurable at the Railway Station: Fare, one rupee for each carriage.

7.—Charpoys will be furnished: beds and bedding must be supplied.

8.—Persons intending to be present will please preserve this notice.

AUG. BRODHEAD,
Secretary Com. of Arrangements.

Allahabad: November 28th, 1872.

Miscellany.

I conceive that my aim, as a Christian, and especially as a Christian teacher, should be to bring all men up to the realization of the ideal in their spiritual life, and to avert from them anything in which may lurk the most occult tendency to impair it. I dare not be content with their simply "professing and calling themselves Christians." I dare not be content with a low type of spiritual manhood when a higher is within their powers of attainment. I dare not suffer them to lose eternally by falling short of any strength or goodness which is here possible to them. I dare not be satisfied with bringing them just up to salvation-point, and there leaving them. I feel bound to point them to the sublimest elevation of Christian character, to a sanctity that is wholly angelic, and a devotion not short of seraphic; to the remotest reaches of spiritual contemplation, and to the intensest energies of spiritual enthusiasm; to the sternest conscientiousness and the completest self-abnegation, as the ideal towards which they are to strive, and short of which no man with power of higher attainment may guiltlessly rest.

II.—Now, alongside of this theory of the Christian life, which I believe to be the Divine concept of it, I wish to place a fact—the fact of the craving for, and addiction to, amusements sometimes innocuous in themselves, sometimes doubtful, on the part of the great majority of Christian professors. This is a palpable feature of modern Christian life. "Lovers of pleasure" the bulk of our people certainly are; whether "lovers of pleasure more than lovers of God" is for us, and for the Church, the gravest of questions. I have sometimes thought that could our Puritan forefathers rise from their graves and spend a day in modern Christian society they would return to Hades with the report "We have seen strange things to-day." They would assuredly gather that the "Book of Sports" had received a new imprimatur. The clouds of misgiving and of apprehension would lower upon the brow, and the grave visage would stiffen from seriousness into sternness, while we made them the spectators of much that the Church nowadays sanctions and fosters. I can hardly think that John Bunyan would be made conscious of so rapid and radical a change in the spirit of the world as that it would not be altogether inconsistent for him to set up a merry-go-round in Vanity Fair. Somehow or other, I cannot bring myself to imagine Richard Baxter going to hear the Christy Minstrels. No liberty that I can take with my fancy will suffer me to picture John Owen taking his family to wit-

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ness a pantomime; and John Howe enjoying a ballet-dance at the Crystal Palace seems an incongruity too monstrous even for the wildest dream. My deep conviction is that these "righteous souls" would be "vexed" almost to an agony at the lightness and vanity which a later Christian age so easily tolerates. And, brethren, I am not sure that they were so MUCH narrower and smaller men than we. But things have changed since their day. The iron rod with which they ruled the churches has given place to a most delightfully elastic willow wand. The relation between disciple and discipline is getting to be obsolete. Pastors and deacons, to say nothing of ordinary church members, are not altogether "rare birds" in the haunts of comic melody, of harlequin foolery, and of agile immodesty. The advanced spiritual engineering of modern times has succeeded in bridging over, to a large extent, the great gulf that once separated the saint and the jackanapes.

What should be our attitude towards the prevalent amusements of the day? This point must be decided by the answer to another question,—Are these amusements calculated to do any harm? Do they tend to the deterioration of the spiritual life? Do they militate against the attainment of the highest ideal of Christian experience? If they do, it seems to me that our course is clear, and that a distinct position should at once be taken up by Christian men, especially by Christian pastors, whose solemn office it is to "watch for souls, as those who must give an account." It is an awful thing to spoil any work of God, or allow it to spoil itself. The noblest work of God is the human soul, which He inbreathed and redeemed; and we incur a terrible responsibility if, through any neglect or mistake on our part, that soul fail before God of its highest possibilities; if instead of shining in full-orbed splendour in the spiritual firmament, its glories suffer obscuration or eclipse; if instead of attaining to a harmonious development, it goes into God's presence, through fault of ours, dwarfed, enervated, stultified, to perpetuate its deficiencies throughout eternity.—*Rev. Joseph Halsey in Baptist Magazine.*

—Copious extracts from *Punch* appear in all the papers in every part of the world, we suppose. We wonder if any Christian would be so timid as to be laughed out of giving a tract by chaff like this:

"*Free Kirk Elder* (*preparatory to presenting a tract.*) 'My friend, do you know the chief end of man?'

"*Piper* (*innocently*). 'Na, I dinna mind the chune! Can ye no whustle it?'!!"

A very great number of people are in the condition of this innocent piper: they can't call to mind the tune, and however well and distinctly it may be whistled they are uncommonly slow in learning it.

TELEGRAPHIC NEWS.

Versailles, Nov. 28th: In the National Assembly to-day the resolution of the Committee appointed to reply to M. Thiers was read. The Government proposed a counter-resolution for the nomination of a Committee to define the attributes of the Executive and of the Assembly, and to prepare a Bill for the institution of Ministerial responsibility. The Committee opposed the resolution of the Government. The debate has been adjourned till to-morrow. The Monarchical parties are united and well disciplined. The excitement is intense.

London, 28th: Prince Leopold has matriculated at Oxford.

Paris, 29th: The National Assembly to-day, after a long and animated debate, adopted the counter-resolution of the Government by 370 against 334 votes.

London, 29th: Sir Donald Macleod was crushed to death to-day on the Metropolitan Railway.—Mr. Gladstone, speaking to-day at the American thanksgiving banquet in London, enlarged on the permanency of the ties which unite England with America, and said that the differences that have lately arisen were only temporary.—There was a holiday yesterday in America. —The dismissed policemen have been reinstated.—In the case of Mr. Hepworth Dixon *versus* the *Pall Mall Gazette* for libel, in charging him with compiling obscene literature and a trumped-up account of his travels, a verdict has been given in favour of the plaintiff, with damages of one farthing.—Parliament will assemble again on the 6th February.—Chief Justice Bovill is seriously indisposed.

30th: Serjeant Bates, bearing the American flag, has completed his march from Gretna to London unmolested. He visited Guildhall to-day and delivered an appropriate speech to great crowds.—*Obituary:* Mr. Horace Greeley.—The Earl of Zetland has been created a Knight of the Order of the Garter.

Paris, December 1st: After an acrimonious debate in the National Assembly relative to the encouraging addresses sent to M. Thiers, a general motion declaring the addresses illegal has been adopted by 395 votes against 299. There is the gloomiest foreboding respecting the future. The Home Minister has resigned, and it is thought impossible that M. Thiers will continue to govern.

London, 2nd: The Russian columns operating in the direction of Khiva effected a junction with Totalik in the Steppes on the 7th October, and have since continued their advance eastwards. The Expedition is officially represented as a mere reconnaissance.—Her Majesty the Queen has sent an autograph letter of thanks to Chief Justice Cockburn for his services at Geneva.—*Obituary:* Mary Somerville.

Paris, 2nd: M. Thiers has informed the Members of Council that, though discouraged, he will not abandon his efforts to continue to govern.

Berlin, 2nd: The Emperor William has created only 25 Peers. The Conservatives of the Herrenhaus are showing a disinclination to vote against the amended Counties Reform Bill.

Washington, 2nd: Congress was re-opened to-day. President Grant in his message expresses gratitude for the prosperity of the country and the peaceful relations existing with Foreign Powers, whereof he foresees no chance of disturbance. The award given in the San Juan case removes the last shadow which lately overhung the relations with England, and President Grant recognises the prompt evacuation of the island by the British immediately the judgment was given. He warmly thanks and eulogises the Emperor of Germany and the Geneva Arbitrators for their respective services in the San Juan dispute and the Alabama case, and concludes by expressing friendship towards France, Russia, and Germany.

London, 3rd: The appointment of Mr. Green as an additional Judge of the High Court, Bombay, has been sanctioned.—The S.S. *Crosby*, homeward-bound from Calcutta to London, has arrived at Gibraltar with her boilers leaky.—Twenty-four hundred gasmen in London have struck, and the supply of gas has consequently diminished.

Paris, 3rd: The political situation at Versailles remains unchanged, pending the election of a constitutional committee fixed for Thursday next. M. Dufaure has declined to become Minister for the Interior; M. Rémusat is therefore filling the office provisionally.

London, 4th: The Mails from Bombay of the 11th ult. were delivered in London on the 2nd instant.

London, 5th: The strike of gasmen is believed to be over, the Gas Companies having obtained plenty of new hands. Most of the theatres used lamps and candles last night. Five hundred stokers have been summoned for leaving their employ without notice.—*Obituary:* Sir Joseph Radcliffe and Lady Hanner.

Paris, 5th: The Anglo-French Treaty Commission is sitting here at present. The differences concerning compensatory duties will probably delay the ratification of the treaty.

PASSENGERS ARRIVED.

Per Str. *Rinaldo, Dec. 1st:*

From London.—Capt. and Mrs. Young; Capt. and Mrs. Sartorius and child; Mrs. Corbett, infant and ayah; Mrs. Lane; two Misses Lane; Master Lane; Mr. H. Maun; Mr. H. Maun, junior; Mr. E. Maun; Mrs. Gillett; Miss Ross; Mr. Gillett; Mrs. Ross; Rev. H. Norton; Rev. D. O. Fox; Mr. Large; Mrs. Sanders; and Mrs. Berkely.

Per P. & O. Str. *Orissa, Dec. 2nd:*

From Brindisi.—Mr. Willis; Mr. P. Wood; Mr. and Mrs. Costa; Miss Costa; Mr. T. R. Booth; Mr. H. L. Jenkins; Mr. J. Deacon; Mr. E. H. Percival; Mr. and Mrs. R. Carnac; Miss Norman; Mr. and Mrs. Brough; Mr. Backhausen; Mr. J. Rimond, and Mr. J. Barri.

From Southampton.—Colonel Champion; Mr. H. Cargill; Mrs. Stephenson; Mrs. J. Holloway; Mr. and Mrs. Lane; Mr. H. Field; Mr. McCan; Mr. P. Cosserat; Mr. W. Turner; Mr. J. Wilson; Assistant Surgeon Colan, Mrs. Colan, and 2 infants; Mr. Sutherland; Mr. Buckley; Mr. and Mrs. Chamon and child; Mrs. L. Summers; Mr. R. A. Jackson; Mr. Shaw; Mr. Y. Hart, and Mr. J. N. Thomas.

From Venice.—Mr. Vogel; Mr. E. S. Mosely; Lieut. R. Martin; Mr. J. Smith; Mr. Grant; Major Gordon; Mr. Hamilton; Mr. E. Cameron; Mr and Mrs. Langley and European female servant; Mr. E. Maclean; Mr. W. Bullock; Mr. H. Maxwell; Mr. and Mrs. McDonald; Mr. Galbraith; Captain Sandeman; Mr. H. Farmer; Mr. H. Unwin, and Mr. Sackville Davis.

From Suez.—Mr. Quaslasside; Mr. Quassiliadi; Mr. Reinhold; Miss Taylor, and Mr. P. S. Kinder.

From Aden.—Mr. Prinderd and Mrs. Henry.

Per Str. *Coconada, Dec. 1st:*

From London.—Mr. Johnstone; Mr. Brayson; Capt. and Mrs. Stewart.

Per P. & O. Str. *Pekin, Dec. 5th:*

From Southampton.—Mrs. and Miss Banister; Mrs. Elliott and servant; General and Mrs. Story; Col. Smyley's servant; Miss Fairbairn; Mrs. Oakes and child; Mrs. Prendergast and infant; Mr. Jennins; Mr. Dunbar; Mr. Hight; Mrs. and Miss Forsyth; Mrs. Coles, 2 children and servant; Captain and Mrs. Steele; Mr. Coles; Mrs. Holroyd; Mrs. Joynt; Mr. Johnstone; Mr. Dansey; Miss Forlong; Mr. Doyle; Mrs. Strachan; Mr. Jameson; Mrs. Caldecott, infant and servant; Mr. E. Hardwick; Mr. Howells; Mr. A. Low; Mrs. Liddell; Mrs. Watkins; Miss Hunter; Mr. J. O'B. Saunders; Mr. Cumberland; Miss Creed; Mrs. J. B. Hennell; Miss Barmcott; Miss Critchley; Col. and Mrs. and Miss Couper and child; Mr. Siddons; Mr. and Mrs. Craddock; Mrs. Munden and 4 children; Miss Holroyd; Miss Day; Mrs. Young; Dr. and Mrs. Henderson; Mr. Deighton; Mr Mackay; Mr. D. Wilson; 2 Misses Bateman; Captain Landon; Mrs. Hopkins and infant; Mr. Proctor; Mr. Fittock; Capt. Wilson; Capt. James; Mrs. S. Cooper; Miss Cumberland; Mrs. Prinsep; Miss Jerron; Surg. Hefferman; Miss Davison; Mr. Simpson; Mrs. Medlicott; Mr. Mansfield; Mrs. Wyman; Mr. Finch; Mrs. James; Mr. Greathead; Dr. Tomlinson; Captain Cherry; Mr. Wallace; Mr. J. Henderson; Mrs. Ross, infant and servant; Mr. Smith; Mr. Humphrys; Mrs. Avron; Mrs. Stevenson and infant.

From Brindisi.—Mr. Macleod; Mr. Rice; Mr. Bird; Mr. Young; Mrs. and Miss Baugh; Mr. Sod; Marchesa Viviana; Mr. Marshall; Mr. Mullick; Mr. Lindley; Mr. Dalzell; Mr. West.

From Venice.—Lieut. Col. Davidson; Mr. and Mrs. Sinnett; Dr. A. A. Renton; Mr. Arbuthnot; Mr. and Mrs. Hay; Mr. A. F. Gavin; Miss Anstruther; Mr. Allingham; Mr. Murdock; Mr. Molyneux; Mr. B. M. King; Mr. and Mrs. Blascheck; Mr. Barnes; Col. and Mrs. Smyley; Mrs. Hallums; Mr. Pictet; Mr. Sandoz; Capt. and Mrs. Ward and infant; Mr. and Mrs. Apjohn; Dr. and Mrs. Blanc.

From Gibraltar.—Dr. Thomas Nunes da Serra a Manara, wife and daughter.

From Suez.—Lieut. Armstrong; Mr. Cook.

From Aden.—Lieut. Napier and servant.

PASSENGERS SAILED.

Per P. & O. Str. *Khedive, Dec. 2nd:*

For Southampton.—Mrs. Hughes; Mrs. Chambers; Mrs. L. H. Jarvis; Master Godfrey; Mr. A. Palles; Mr. Joseph Taylor; Mr. Hall; and Mr. Henry.

For Brindisi.—Dr. and Mrs. Heard, Native male and female servants; Mr. John Freemantle; Mr. H. G. Scott; Capt. Peyton; Mr. J. Blunt Wilkinson; Mr. J. M. Pearse; Mr. Darley; Mr. R. Woolly; and Mr. Pomeroy.

For Venice.—Mr. R. C. Oldfield; Major M. W. Parker; Mr. H. B. Gibb; Mr. R. H. Pye; Capt. and Mrs. Wordsworth; and Capt. A. C. Padday.

For Suez.—Capt. J. S. Black.

For Ancona.—Two Misses Freer.

For Aden.—Mr. Dadabhoy Byramji, cousin, and Native manservant; and Mr. Lalcaca.

Per Str. *India, Dec. 1st:*

For Genoa.—Rev. Mr. and Mrs. Keen; Surgeon Henry King; Col. White and lady; and Mr. R. D. Stewart.

For Alexandria.—Mr. S. D. Kangeri.

For Naples.—Mrs. Rosa Perry.

For Aden.—Moses Enoch.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

FALLON—FALLON—November 27th, at the Mission Church, Ambrolie, Bombay, by the Rev. John Wilson, D.D., Palmer Knight Fallon, Captain H. H. the Nizam's Army, to Ellen, second daughter of A. D. Fallon, Esq., late of Bombay.

ELLIOT—IMPEY—*November 28th, at Rutnagiri, by the Rev.* E. N. Dickenson, Frederick Hugh Elliot, Esq., Bombay Civil Service, to Constance Alice, daughter of the late Surgeon Major Elijah Impey, Bombay Army, Post Master General, Bombay.

DEATH.

MILLER—November 29th, at Baroda, Dr. H. H. Miller, Residency Surgeon, aged 30 years.

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